I am, however, quite willing to admit that I also regard the effort as misconceived. It rests upon a *petitio principii.* Professor Tucker says in his letter, "I did not criticize German philosophy for dispensing with a supernatural standard, but for setting up man as a divinity." This, of course, is how the matter looks to supernaturalists, but no German philosopher—with the exception of Nietzsche, who predictably went mad—would have accepted Professor Tucker's implication. They thought they were being commonsensible in rejecting theology and asserting that the actual content of supernatural religion is in fact natural. Their standpoint was shared by Goethe, whom Professor Tucker by implication treats as a "neurotic" (p. 32 ff.): presumably in contradistinction to the level-headed Kierkegaard, whose utterances he quotes with approval. I do not see how all this can be regarded as anything but an extreme, though scholarly and indeed academic, restatement of a viewpoint which is quite incompatible with any form of humanism. And why not? The more disagreement, the better.

I did not in my review comment on Professor Tucker's rather curious discussion of Kantian and Hegelian logic in terms of psychological compulsions; nor did I point out that what he describes as "Kant's perversion of the idea of freedom" (p. 37) has its counterpart in the writings of Lessing, Herder, Schiller, and Wilhelm von Humboldt, whose perfectionist view of world history was the source of all subsequent liberal and socialist theorizing on the subject. I contented myself with remarking that his cast of mind is unsympathetic to the German humanist tradition, and I should be exceedingly surprised if any reader of his work came to a different conclusion. It was not my intention to argue the case for another manner of viewing the world, but merely to point out that the conservative standpoint is indeed rooted in religious presuppositions. And why on earth should it not be?

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NOTE: Due to technical reasons, the third and concluding part of Mr. Burg's essay "The 'Cold War' on the Literary Front" could not appear in this issue, and will be published in the January-February 1963 issue.